THE WOMEN'S MISSIONARY MAGAZINE

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IN MEMORIAM.

"God calls our loved ones, but we lose not wholly what He hath given;
They live on earth, in thought and deed, as truly as in heaven."

MRS. ELIZA J. McPHERSON.

THE name and face of Mrs. Eliza J. McPherson will bring back many pleasant reminiscences to those who were associated with her in society and in Christian work.

Mrs. McPherson was the eldest daughter of George and Margaret McCague, who removed from Portsmouth, Ohio, her native place, to Allegheny, Pa., in 1845, the year made memorable by a great fire in Pittsburgh which destroyed a large part of the city. The family connected with the Associate Reformed church under the pastorate of Rev. John T. Pressly, D. D. Possessed as she was of a bright mind, an amiable disposition, and pleasant manners; reared in a home under the strongest of Christian influences, and trained under such a pastor as Dr. John T. Pressly, it is little wonder that Eliza McCague, early connecting with the church and loved by all who knew her, grew into womanhood with a well-rounded Christian character, which fitted her for efficient work in the various church and benevolent enterprises with which she was connected in the later years of her life.

For a short time after her marriage to Mr. Joseph McPherson, which took place in Swissvale, Pa., she was a member of the First United Presbyterian church, Pittsburgh, later the Sixth church, and at the time of her death was connected with the Shadyside congregation.

One of the noticeably strongest points of her character was her prompt, faithful attention to any duty or responsibility which she could be persuaded to assume. Underrating her own abilities, it was almost always her request in planning work: "Give me the quiet unseen work to do; I do not care how hard it is, and I will do the best I can with it;" and much hard work did she get to do. All who have in any way been associated with her will testify to her great faithfulness and devotion to duty. Many times we have heard her offer the petition, "Make us faithful in little, faithful in much, faithful even unto death." Her aim seemed to be nothing for self, but all that Christ might be glorified. She was zealous, earnest and conscientious, and not only these but wise in judgment. Her large experience in many branches of work made her a valuable helper to

all who were associated with her in Christ's work. One could not meet her without being impressed with her great love for the Master and desire that His kingdom might be advanced. She was ardently devoted to the cause of missions and willing to sacrifice her comfort, if by that she might be instrumental in helping with the work.

She was not always, however, allowed to remain in the background. In our own church work she was for ten years president of Westmoreland Presbyterial Society; was first president of Women's Board from 1886 till 1891, a member of it for eleven years; and literature secretary for three years, resigning this position only when failing health compelled her to seek a more congenial climate. It was her strong belief that, as the people of our church became better acquainted with all kinds of mission work and the great needs, there would be a generous response in means and workers. To this end it was her effort to scatter broadcast an inexpensive literature which might touch the conscience of the oldest and youngest of our people.

Outside of our own denominational work the following associations claimed her as an honored member: Humane society, Bethesda Home (suggestive of reform work), Young Women's Christian Association, and Free Kindergarten Association. Among the various testimonials concerning her, one says: "The life she lived is her best testimonial. The helping hand, ever stretched out to raise the weak or fallen, was an exemplification of her love for the great Redeemer." Another one says: "Her large and varied experience in all branches of work made her a wise counselor and valuable helper to all who were associated with her." Still another: "She was my Sabbath-school teacher. I shall always remember her with love and gratitude."

The faithful labor performed in all these places was not merely from a deep sense of duty. It was her delight, and always to her a labor of love. The scriptures say, "A man that hath friends must show himself friendly." In her home ties she was affectionate, cheerful and tender; in society an ornament as long as she lived, and by her noble life "she being dead yet speaketh."

Failing in health for several years, she thought to regain a measure of strength and vigor in "the land of sunshine and flowers." Spending the winter of 1896–1897 with her sister in Los Angeles, California, she came home seemingly improved; but died after a short illness from pneumonia.

To her nearest and dearest friends it is now apparent that she was gradually setting her house in order for the great transition, which she perhaps knew was approaching; and although possessing so many ties to bind her to earth, she awaited calmly, serenely, with an unfaltering trust, the coming of her Lord. After a reasonably long and well spent life, she yielded up her spirit, trusting in the promise, "Be thou faithful unto death and I will give thee a crown of life."

Mrs. McPherson was one who ever shrank from eulogies, and I fancy having heard her say: "When I am gone from earth say little or nothing about me." So we have tried to make this sketch of her good works as brief as possible. "And I heard a voice from heaven saying, Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them." COMMITTEE.

Mrs. Ella Barnett Kyle.

Mrs. Ella Barnett Kyle, wife of Rev. Joseph Kyle, D. D., entered into rest, Monday evening, October 25th, 1897,

finishing a life that from childhood had been devoted to the Lord. She made a public profession of her faith in Christ and united with the congregation of Springfield, O., when sixteen years of age, and henceforward, until her death, engaged with heart and hand in all the activities of the church as she grew into its life and service. Her religious experience was more than ordinary in character. She made no pretention to peculiar spiritual endowment, but her whole Christian life was such as to reflect the wisdom that cometh from above —"first pure," then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance and without hypocrisy." A prominent feature of her character was her steadfastness of purpose, her patient continuance in whatsoever well-doing she engaged.

She began her work as a teacher in the Sabbath-school in her nineteenth year, and at the time of her death had had but two classes, one in each of the two congregations in which her lot was cast. She succeeded to a marked degree in inspiring her scholars with something of her own persistence in good, and there were not many lapses from duty in her classes. The boys with whom she began her work in the Springfield school remained with her throughout her thirteen years of service in that congregation, and six years after bore her body to the grave.

In the providence of God she was called to be the pastor's wife in the congregation in which she had been brought up. With much misgiving and with many prayers for divine assistance, she entered upon her duties in this sphere, and so approved herself to all that there was not one member of the congregation, from the oldest to the youngest, whose love and confidence she had not won.

It was a hard trial to leave home and friends to go among strangers, when called to go with her husband to another field (the Fourth church, Allegheny, Pa.), but with the same singleness of purpose to do her part to the glory of her Lord, she gave up her charge in her much loved home church, and took up the responsibilities that fell to her lot in the new surroundings.

For two years she was the president of the missionary and benevolent society, and endeared herself to the heart of every member by her devotion and enthusiasm. She was especially loved by the children and young people of the congregation, always being able to greet every one by name. She was deeply interested in the work of the O. Y. P. C. U., and was regularly present at its meetings.

Her work as pastor's wife of a large city congregation was arduous, but she lovingly did whatever she could to cheer the aged, the sick and afflicted, being always a welcome visitor. Her sweet smile and kindly greeting are sadly missed. Her interest in the special work of the women of the United Presbyterian church was early manifest, and led her thoroughly to familiarize herself with all its phases.

It was one of her chief joys to attend the conventions of the missionary societies. The great shadow that for some months had been over hanging her life, was more than once dissipated in the cheering fellowship of her sisters in such assemblies. She was elected a member of the Women's Board last May. This May we shall have another convention, but she is sitting at Jesus' feet, all sorrow and suffering ended.

At the October meeting of the Allegheny Presbyterial Missionary Association she presided with unusual grace and dignity. No one there was more bright or cheerful than she, although

she knew full well the trials which the next few days would bring her. Brave sweet spirit! How little we dreamed that this was to be her last meeting with us; but so the loving Father had ordered and our hearts are sad because we shall see her bright face no more on earth.

Her death was, as her life had been, a triumphant testimony to the love of Jesus Christ. For hours she suffered from intense thirst, and water could only be given in small quantities. After she knew that her earthly pilgrimage was almost ended, she was calm, telling the dear ones around her not to weep for her, for she would soon be with her Saviour and her dear friends gone before. To her heart-broken mother she said: "Oh, mother, we thought we were going to have such a pleasant winter together, but the Lord knows best." She asked for a drink, saying, "I won't take too much," and, as her sorrowing husband handed her the glass, she looked lovingly into his face, saying, "I shall soon have a good drink from my Saviour."

She remembered all her friends, old and new—her boys and friends in Springfield and her people in the Fourth church, Allegheny, Pa., sending her love to them, and thanking them for kindnesses shown her. She expressed herself as conscious of the presence and sustaining grace of the Holy Spirit Without fear she closed her eyes on earth to open them in glory.

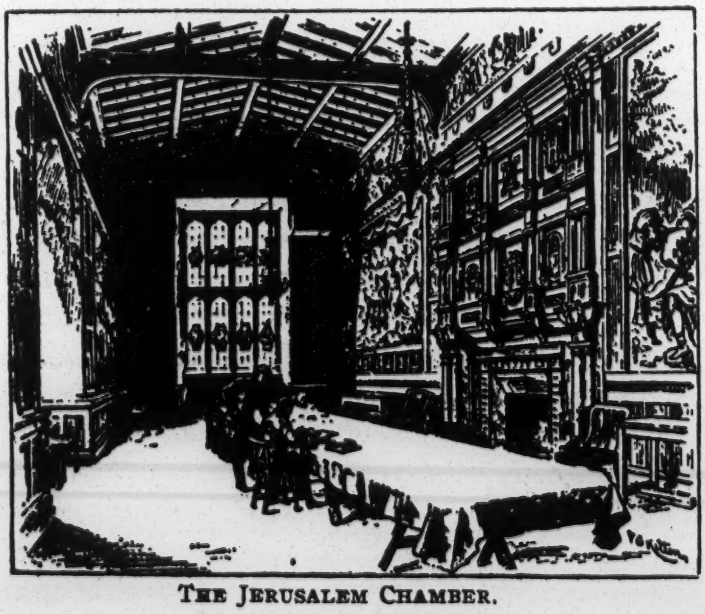
A little girl, not four years old, who was fond of her, said the other day: "How does Dr. Kyle get along without her?" That is the sad question of many hearts, but Jesus knows how to comfort the lonely husband and parents and friends. May this brief and incomplete sketch of her life lead many others to imitate her in her early devotion to Christ and the work of His kingdom, knowing that at the end He will welcome all such into the everlasting habitations which He has gone to prepare for all who love Him.

MRS. H. C. CAMPBELL,
MISS ETTA L. CLARK, } Com.

THE JERUSALEM CHAMBER IN WESTMINSTER ABBEY.

MRS. GRACE GARDINER, London, England.

THERE is an old shabby wall, says a venerable church reformer of our day, which runs off from the south side of the great west doorway into Westminster Abbey. This wall is only broken by one wired window, and the whole appearance of the wall and window is such that many strangers and inhabitants have wondered why they were allowed to encumber and deform this magnificent front. But that wall is the Jerusalem Chamber; that guarded window its principal light. The Jerusalem Chamber lies between the Abbots' Hall and Westminster Abbey. Who needs to be reminded of the Jerusalem



THE JERUSALEM CHAMBER.

Chamber, so full of interest in its threefold aspect as the chamber in which Henry IV died and Sir Isaac Newton and some other celebrities lay in state after their death; or in a convivial aspect, when James I had a supper prepared there during the conferences about the marriage of his son Prince Charles and Henrietta Maria of France, an aspect which from that time it has always retained; or, what is perhaps of more interest to us, as the place where the Westminster Confession was drawn up, the stem out of which the Larger and Shorter Catechisms grew, and of these, as Dr. Mitchell happily says, the Shorter Catechism bears the ripest fruit of the Assembly's thought and experience.

In our researches regarding this chamber we find in 1413 that, afflicted with a grievous disease, Henry IV came up to London for his last parliament and to worship at the Confessor's shrine, and became so ill that he was carried into the Jerusalem Chamber, which in that time constituted the with-drawing room, or guest-chamber, of the Abbot of Westminster. It received its name of Jerusalem probably from older tapestries or pictures of the history of Jerusalem. The great center of attraction was its having a fire-place. The poor, dying king, placed before the blazing fire, asked if the chamber had any special name. It was answered that it was named 'Hierusalem.' Then said the king, "Laud be to the Father of Heaven, for now I know that I shall die in this chamber, according to the prophecy made of me beforesaid that I should die in 'Hierusalem.'" It is to this that Shakespeare alludes when he says:

"Bear me to that Chamber; there I'll lie—
In that Jerusalem shall Harry die."

In all the three aspects of the Jerusalem Chamber a remarkable feature is the fireplace, which doubtless was where it now is, and for which the Jerusalem Chamber, then as afterwards in the 17th century, was noticeable among the parlors of London, which as afterwards so now was the immediate though homely occasion of the historical interest of the Jerusalem Chamber. There is a chimney piece of cedar wood which bears the arms and the heads of King Charles, Queen Henrietta Maria, coupled with the arms of Archbishop Williams, who probably put it up in commemoration of the French entertainment we have already alluded to in speaking of the Jerusalem Chambers under its convivial aspect. On the fireplace is inscribed:

"Jerusalem which is above is free.
O, pray for the peace of Jerusalem.
They shall prosper that love thee."

Having thus briefly dwelt on these two phases under which the Jerusalem Chamber is first brought to our notice, we come now to its third phase, when it became the scene of ecclesiastical disputations where here as often men have labored and other men have entered into their labors.

The Westminster Assembly of Divines met on July 1, 1643, being summoned by both Houses of Parliament and the Commissioners from Scotland were required and directed to prepare creeds and directories not for the Church of England or Scotland but for the Church of Christ in the three kingdoms, so as to bring them into the nearest uniformity in religion, church government, public worship and catechizing. The Commissioners from Scotland arrived, and their arrival is thus described: "When we were brought in Dr. Twisse had a long harangue for our welcome after so long and hazardous a voyage by sea and land in so unseasonable a time of year." They were excluded from voting while sitting in the Assembly and allowed to deliberate with the others, and occupied the lowest rank immediately in front of the members of the House of Commons. The

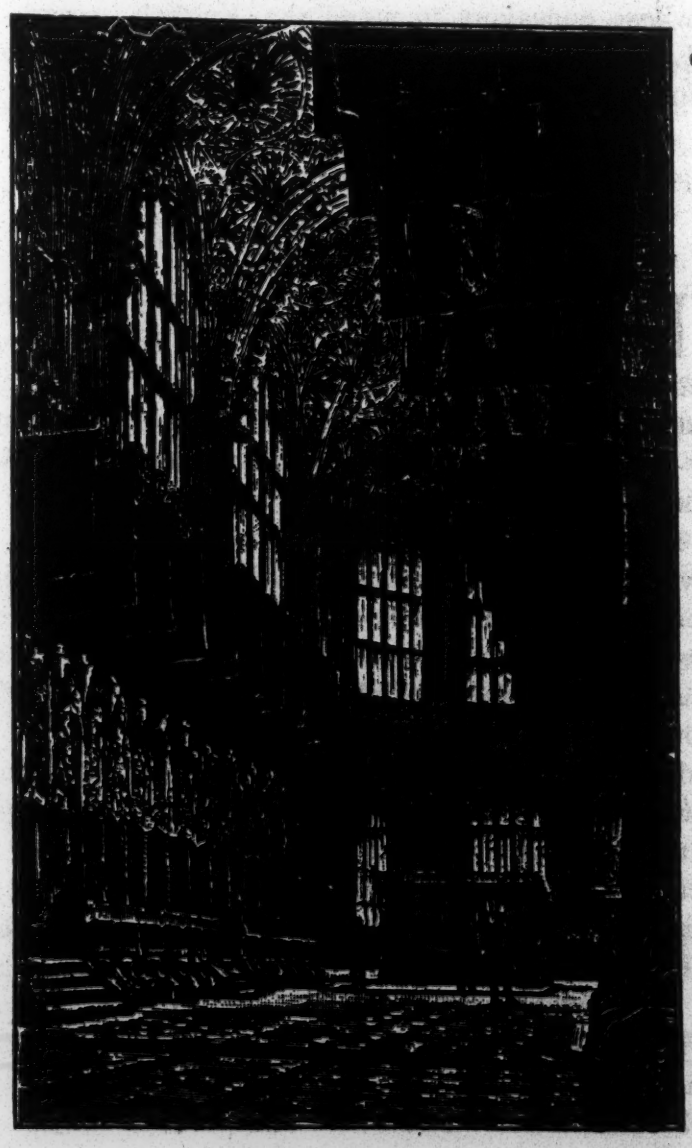
members of the Assembly represented the different views of doctrine and order. Some few declined to attend, and those that complied seemed the only non-conformists in their conformity, whose gowns and ecclesiastical habits differed from all the rest. A great majority of these, successors of the Puritans doubtless, held Presbyterian views of church polity. To these were added three ministers of the Reformed Church of France; the rest were Presbyterians, with a sprinkling of Independents dressed in their black coats, skull caps and Geneva bands. To these were added thirty lay-assessors to overlook the clergy, as has been said, "Just as when the good woman puts a cat into the milk-house to kill a mouse, she sends in her maid to look after the cat, lest the cat should eat up the cream." Both houses of Parliament assisted at the opening of the Assembly.

So august an Assembly had not been in the Abbey since the conference which ushered in the re-establishment of the Protestant church under Elizabeth. It was not till the end of September that the extreme cold of the interior of the Abbey compelled them to shift their quarters from Henry VII's chapel to that old monastic parlour, the Jerusalem Chamber which was lent them by the kindness of Dean Spral, the attraction being still as in the time of the dying king, the warm hearth drawing them thither. We will now accompany them to the Jerusalem Chamber and endeavor to form a picture of the Assembly in our mind's eye with the quaint description of an eye-witness, one Robert Baillie:

"The like of that Assemblie I did never see, and as a hear say, was never in England. They did sit in Henry VII's chapel, but since the weather grew cold they did go to Jerusalem Chamber, a fair roome in the Abbey of Westminster about the bounds of the college forehall, but wyder. At the one end nearest the doore, and both sides are stages of seats . . there will be roome but for five or six score. At the upmost end there is a chair set on ane frame a foot from the earth for the Mr. Proloqutor, Dr. Twisse. Before it on the ground stands two chairs for the two Mr. Assessors, Dr. Burgess and Mr. Whyte. Before these two chairs through the length of the roome, stands a table at which sitt the two scribes, Mr. Byfield and Mr. Woborough. *The house is all well hung and has a good fyre which is some dainties at London.* Foranent the table upon the Proloqutor's right hand there are three or four varieties of forms. On the forms foranent us on the Proloqutor's left hand are four or five stages of formes, whereupon their divines sitts as they please. From the chimney to the door there is no seats, but a voyd, about the fire. We sitt commonlie from nine to one or two afternoon every day of the week but Saturday. The Proloqutor at the beginning and the end has a short prayer . . . after the prayer he sitts mute. It was the cannie convoyance of those who guides most matters for their own interest to plant such a man of purpose (merelie bookish and among the unfitted of all for action) in the chair. The assessor, Dr. Burgess, a very active and sharp man supplies so farr as is decent, the proloqutor's place. . . "After the prayer Mr. Byfield, the scribe, reads the proposition, scriptures, thereupon the Assemblie debates in a most grave and orderlie way. . . They harangue long and very learnedly. . . I doe marvele at the very accurate and extemporate replyes that many of them usually do make. When upon everie proposition by itself and on everie text of scripture that is brought to confirme it, every man who will has saide his whole mind on the replye, and duplies and triplies

are heard. The question is then ordered by the scribes. If the sound of *I* (as many as are in opinion that the question is well stated in the proposition) and No be equall, then says the proloqutor 'as many as say I stand up,' while they stand the scribe and others number them in their mindes, and when they sitt down. the No's are bidden stand and they likewise are numbered. When a question is once ordered there is no more debate of that matter. . . No man contradicts another expressly by name but most discreetlie speaks to the proloqutor. . . . . I thought meet once for all to give you a taste of the outward form of their Assembly. They follow the way of their Parliament. Much of their way is good and worthy of our imitation only their long-someness is woefull at this time, when their church and kingdom lyes under a most lamentable anarchy and confusion. They see the hurt of their length, but cannot get it helped; for being to establish a newe plattforme of worship and discipline and their nation for all time to come, they think they cannot be answerable if solidlie and at leisure, they doe not examine every point thereof."

For five years, six months, and twenty-two days. through 1163 sessions, the chapel of Henry VII and the Jerusalem Chamber witnessed their weary labours. Out of these walls as we before said came the Directory, Longer and Shorter Catechism and that famous Confession of faith which alone within the Islands of Great Britain and Ireland was imposed by law on the whole kingdom. The Shorter Catechism was approved by the General Assembly of the Church of Scotland as agreeable to the word of God and adopted for use as part of the uniformity and religion in the Church of Christ in the three kingdoms, which in the first instance was required of the Commissioners sent by the Church of Scotland to prepare. The documents which are today the authoritative standards of English-speaking Presbyterian churches of the world were prepared by an Assembly of English Divines, men who were episcopally ordained clergymen of the Church of England That church was yet undivided. The members of Assembly represented the different views of doctrine and order that were entertained within it. The Shorter Cate-



CHAPEL OF HENRY VII.

chism is a statement of personal religion. It appeals to the individual sinner, and helps the individual believer. It has found general acceptance. Baptists, and Congregationalists and Wesley adapted it to their use. By permission of the Archbishop of Canterbury, a member of the Church of England who valued it, presented to each Bishop at the recent Lambeth Conference a copy of it.

And so we leave the Jerusalem Chamber. "In it," writes one whose spirit was always fired by the thought of the lost (though not the last) opportunity in 1689 to improve the Liturgy, "any new commissioners might sit and acknowledge the genius of the place—kindly spirits whose endeavors to mend the English Liturgy might also bring back to the fold such wanderers as may yet have the inclination to join an Established Church." Though after this was written another Commission did sit in the Jerusalem Chamber, in July, 1867, that wish has not been fulfilled.

It was the hope of the founder of Westminister Abbey that on St. Peters' Isle of Thorns was planted a ladder on which angels might be seen ascending and descending from the courts of heaven. What is fantastically expressed in that fond dream, has a solid foundation in the brief words in which the most majestic of English divines has described the nature of Christian worship. "What," he says, "is the Assembling of the Church to learn but the receiving of angels descended from above?" "What to pray but the sending of angels upwards."

THE STUDENT VOLUNTEER CONVENTION.

THE greatest gathering of Christian students that has ever been held in the world was that of student volunteers at Cleveland, Feb. 23-27, inclusive.

It was a grand climax to which the student Christian organizations had been looking forward and for the success of which, in the highest sense, they had been praying for weeks and months. It was indeed a large answer to prayer manifested by the large number of delegates present, by the deep interest taken by all in the meetings and by the quiet workings of the Spirit in every heart. It was a time of blessing to those present, which can only be felt; words fail to approximate even a beggarly description of it.

This was the third international convention of the movement. The first was held at Cleveland 7 years ago, at which there were 700 delegates. The second was held at Detroit 4 years ago, with 1200 delegates present. But the one at Cleveland surpassed all expectations, bringing representatives from more than 500 institutions to the number of 2200.

On Wednesday afternoon the opening session was conducted by Rev. F. B. Meyer, of London, a very impressive and spiritual service, the spirit of which pervaded the whole convention. On the platform was a distinguished company of men and women, doctors of divinity, college and seminary professors, missionaries from all over the world; also presidents of missionary boards and young peoples' organizations—such an array of dignitaries as is seldom brought together. They represented 71 missionary boards and over 50 denominations.

The armory, in which the meetings were held, was decorated with the flags of all nations and huge maps of the world. Over the stage was a large banner bearing the inscription, "Thy king

dom come;" while running the length of the west gallery was the volunteer watchword, "The Evangelization of the world in this generation," and along the east gallery the words, "Thy people shall be willing in the day of thy power."

The evening session began with the address of welcome, delivered by Rt. Rev. W. A. Leonard, of the Ohio diocese, responded to by Prof. J. Ross Stevenson, of McCormick Theological Seminary. The address of the evening was by Dr. D. J. Burrell, of New York City, on, "The Non Christian Religions not Sufficient to Save the World, or the Supremacy of the Christian Religion." It was a masterful address.

The second day of the convention opened with such a crowd that many visitors had to be turned away, the delegates being admitted by ticket. The reading of the report of the executive committee by the chairman, John R. Mott, was the main feature of the morning session. He spoke of the origin, the object, the growth, the duties and achievements of the movement.

In the afternoon nine simultaneous sectional missionary conferences were held. The mission fields discussed were India, China, Africa, Japan and Corea; South America, Mexico and other Papal lands; the Turkish Empire, Persia, Ceylon, Burmah and Siam, and the Jews.

The evening session was devoted to the discussion of the "Religious problems of the heathen world, Confucianism Hindooism," etc. To cope with these problems the missionary must have, (1) The Christ life in its fullness; (2) The Christ like compassion, besides intellectual attainments.

The theme of Friday morning's session was, "The money problem," which is to day one of the greatest problems confronting missionary enterprise. It was shown that the church has the money to carry the gospel to the ends of the world. The problem then is how to produce spontaneity of giving—the transition of the power, in the pocket to spiritual ends. Dr. H. C. Mabie said the solution is in the scriptural phraze, "In the day of thy power," which will be when "thy people shall be willing," and prayer will secure that willingness.

In the afternoon three sectional conferences were held on evangelistic, educational and medical work.

Robert E. Speer gave a very touching address at the evening session on, "The Meaning of the Student Volunteer Movement," which was followed by the convention collection.

At Saturday morning's session, the negro problem and the responsibility resting upon Christian colleges and seminaries, Christian ministers, the laity, and young people's bodies, in view of this movement, were discussed.

On Saturday afternoon denominational rallies were held by the various denominations represented.

Saturday evening Robert E. Speer held the vast audience spell bound as he defended the volunteer watchword, "The evangelization of the world in this generation," against the severe criticism it has received, and explained its true meaning and purpose.

The Sabbath morning session in the armory was for delegates only. Dr. Charles Hall, of Union Theological Seminary, preached the convention sermon, from Rev. 7:9-10, which he called, "A beatific vision of the evangelization of the world." He discussed, (1,) The vision; (2,) The faith; (3,) The energy. This was followed by an address by Jno. R. Mott, on, "The morning watch."

The climax of the convention was the farewell meeting Sabbath evening, a scene which will never be forgotten. It was affecting when those who expected

to sail within a year to the foreign field were asked to rise, and about 60 arose and one by one told to what field they expected to go, giving one reason why they were going there. Surely the influence of such a convention, where the Spirit seemed so manifestly present, will not be transitory in its results. As those present descend from this mountain peak they cannot but speak the things they have seen and heard, and thus will carry a blessing to the corners of the land.

Surely the echo of this convention as it rings round the world will arouse an ever increasing interest in the cause of Christ, hastening the coming of his kingdom and the universal reign of peace.

The convention is over, but may the seed sown there bear rich fruitage in the Master's cause. R. L. WILSON.

Xenia Theological Seminary.

SPECIAL OBJECTS.

The door opened and a sweet young face looked in upon me, a face that I dearly love to see.

"Auntie sent me," she began. "You know about the Cubans starving," and she unfolded a polychrome paper. "Anntie would like to have you read this."

"I know about it," I said.

"Well, Auntie thought we could get up a supper and an entertainment and do something for them. And she would like to have you read this in Sabbath-school. [I had presented the cause of the Armenian orphans a few Sabbaths before.] Isn't this just as worthy a cause as any?"

I do not know why she asked the question, but I answered,

"It is a worthy cause. But we have our own work that God has given us to do, and we're not doing that. Our missionaries' salaries are cut down, and the aid that we have been giving to the native Christian helpers is being withheld, the cause is suffering and people are suffering because of it. What we sent for the Armenian orphans and for India went through our missionaries, and so helped in our own work. There are plenty of people who would never do anything through the churches, who will give for the starving Cubans. If we help every other worthy cause that comes along and leave our own work undone, it is as though a woman should leave her own children to starve while she went off to feed other hungry ones."

"You mean it's because the Cubans are not Christians and these others are?"

"No, not that. It is only that God has put this work into our hands, and if we don't do it, it will not be done."

"Well, I'll tell Auntie what you say." She took her paper with her, and I heard no more about the supper and entainment.

Some time after I was in my friend's home, and she referred to the matter.

"The girls had to give to the Cubans."

"That's all right," I interpolated.

"Susie said you thought because the others were Christians—"

"No," I interrupted, and then went on to make another desperate but useless attempt to explain why funds and interest should not be diverted into other channels to the detriment of our own special work. Now this "auntie" is a church member, but she knows next to nothing about church work. She is liberal, and always willing to give when you ask her, but she has no active, intelligent interest in our denominational benevolences.

This ought ye to have done and not to have left the other undone.—*Adapted.*

FOREIGN NEWS BUDGET.

Egypt.

Miss Leanora McDowell writes from Alexandria:

Small-pox has been very bad in Alexandria for some time back, but it has not interfered with our work as much as we were afraid it might do. One of the prayer-meetings for women has been discontinued for the time-being because of it, and a few girls, have remained away from school either from sore arms, from vaccination, or because of cases of small-pox in the same house in which they lived.

Mrs. Finney is slowly recovering from a severe attack of bronchial catarrh, and Miss McMillan was confined to her room a few days with cold and sore throat. Both are, however, now better.

The rainy days seem to have passed and this will make it possible for the weak ones to get out of the city for fresh air, and we hope all will get strong before summer's hot days come on.

Last Thursday night Rev. Finney came home from prayer-meeting with a very happy heart, and as we listened to his account of the Spirit's presence, which all felt had been in their midst as they prayed that night, we were lifted up into a higher atmosphere where we are sure God would always have us be; and with overflowing hearts we thanked Him for what had been wrought in our midst.

Ten minutes drive from where I sit writing would take you to a vacant lot in a most desirable part of the city. On the corner of that lot the little congregation here has decided to build a church. Most of the members have determined to make a monthly payment to the building fund. It will be a great struggle for them and they need your prayers.

Four young men, who have pledged themselves to the Lord's work, have just come out from England to labor in Egypt.

Yesterday we had the pleasure of meeting them, and a number of other Christian workers, in Mrs. Finney's drawing room. After a social time together, we had a season of prayer, which was most helpful. One afterwards said, "What was it that brought us together?" I need not tell you, for in your minds you have already answered. What else could it have been but that we were the followers of our Master?

Mrs. Elizabeth Giffen writes of evangelical work in Cairo:

Rev. Mr. Grubb, an evangelist of great power, has been working in and near Cairo the past two months, among English speaking people, and this week he has been holding meetings in our church. The audience was not very large, and the majority of those present, I think, were the members of our own and the C. M. S. mission. It is difficult to get hold of the class of people one wants to reach.

Our English church services on Sabbath evenings have been well attended of late, on account of the large number of tourists visiting in Cairo. Two weeks ago we had with us Rev. James Sankey. He had only a few days in the city, and I think he attended all our church services, and I thought he looked very tired after the Sabbath evening service and he had still another service to attend. He remarked that it had been about as full and as hard a day's work as the previous one had been when sight seeing.

The warm days, the past week, have made sight-seeing rather uninteresting, and travelers are in a hurry to move on. These will move on to cooler climes, a few are still yet to come, and then they will go away, leaving multitudes who are perishing because they know not God nor the power of the cross. Egypt's past is interesting, but we have faith that her future will be glorious.

Miss Hogg gives news from Asyut as follows:

This has been rather an eventful month. As soon as the schools were in good running order the Presbytery meetings began, causing the absence of the gentlemen missionaries from their posts. We ladies do not enjoy the extra responsibility entailed by their absence, and for this reason as well as others are always glad to welcome them back at the close of the meeting. Asyut was the mission station situated nearest to the town where Presbytery met, so we had the pleasure of having the Association meetings here. I need not dwell on them as others may be mentioning them in detail. We had the pleasure of having Mr. Ira D. Sankey and wife attend a session at which some of our annual reports were read. At the close of the session, to whose proceedings he had given the closest attention, Mr. Sankey was invited to say a few words. He expressed the greatest interest and pleasure at all he had heard of the steady and encouraging progress of our work in Egypt, and made special reference to a report read by Miss Finney of the work amongst the women of Egypt. He said that while on the Nile he and his fellow-passengers had the pleasure of listening to a lady lecturing on "The Women of Egypt." She told of Cleopatra and other great women of ancient times and her speech had a special interest to the tourists as concerning the land through which they were passing. At the close of the lecture Mr. Sankey expressed his interest in the subject and his enjoyment of what he had heard, but added: "But these women are all *dead*. Is there nothing about the present generation of women?"

While listening to Miss Finney's report Mr. Sankey felt that he was hearing the sequel to the lecture already referred to, and he said he only wished that the company of tourists who had listened to it might be privileged, as he had been, to hear something of the Egyptian women of the present day.

I had intended telling you of the great treat the college boys and our girls had in hearing Mr. Sankey sing, as well as in listening to addresses from several distinguished gentlemen, such as our American Ambassador at Constantinople, the Lord Mayor of London, Sir John McDonald, of Edinburgh, Governor Flower, of New York, etc. But I have already exceeded the space alotted to Asyut in the Budget.

Mrs. Dr. Watson furnishes notes of work from the Ibis:

The congregation of Nakhela is the oldest Protestant pastorate in Egypt. Rev. Tadrus Yuseph, who is the pastor, has been in charge for over twenty-seven years. The members number over two hundred, with many adherents. The pastor has been blind for several years, and it is difficult for him to go about, but with his little son as guide he manages to visit a good deal in the towns, and is seldom absent from the meetings of Presbytery, where his clear views and good sense are highly appreciated. On account of his blindness some in the church would like to have him resign, or at any rate consent to an assistant; but I do not know that his people ever mentioned this to him, although some of them have spoken of it to others. He has done a good work in his diocese.

The church on the Sabbath we spent there (a few

weeks ago,) was full of people and I was especially interested in seeing groups of men in the little rooms off the chapel holding prayer meetings before the service. While we were in Nakhela, we visited a good deal among the church members, with the school teacher as our guide. We were followed through the streets by crowds of children. As our time was limited we felt that it was impossible to visit all the Protestant families, but all were so anxious that we go into their houses, if only for a moment, that they might have the credit of being visited, that it became very amusing to see with what haste each one who was promised a visit would rush off to his house in order that the room or court could be swept up and the seats covered with a shawl or carpet and the women have time to don clean dresses.

In one place a white sheet was spread on the floor and we felt some hesitancy in soiling it by walking on it. At another of the houses the patriarch of the family was ill. He had been a pillar in the church and a great assistant to Rev. Tadrus in his pastoral work, and now he felt that his life work was about over and so divided his property among his children and seemed to be waiting patiently for the summons to go to his reward. When Dr. Watson prayed with him his response was cordial that God would prepare him for death if it was his will to take him, but no response was given to any petition offered for his recovery. It was a real pleasure to visit such a godly man. At another house we saw, as we were about ending our visit, that one of the women had all her fingers eaten off by leprosy, and one of her eyes was very sore and in the first stage of being destroyed by that fatal and loathsome disease.

The pioneer of the Protestant sect in Nakhela was Nakheil Abu Zaglany. He was a very devoted Christian, and his whole heart was full of zeal in the advancement of the Lord's work, working in his own and surrounding towns as much as he could in order to make known the way of salvation through Christ to his ignorant fellow country men. Among his last words to his son (he died about two years ago) he said, "Do not forget to finish the church building." The Abu Zaglaney family is the richest and most influential family in the town.

As I am now writing near Der Mois the first day of Beiram (the Moslem feast after Ramadan,) the bank of the river is lined with hundreds of Muslim men and women in their holiday attire waiting for the ferry boats to take them across so that they may spend the day, or a part of it, in the cemetery, some of them to wail for their dead, others to enjoy the outing and picnics, for each party has a large basket of cakes and other good things for their lunch, and what is left is given to the poor as a meritorious act in honor of their dead.

India.

Mrs. E. L. Porter writes from Gujranwala, February 14:

This is St. Valentine's day, and by way of a valentine Miss Lawrence has asked me to take her place in writing for the Budget, as she very kindly took mine when I was sick and not able to write last summer. Here in Gujranwala we are getting on much the same as usual, that is, among the missionaries, though there has been a big excitement in the city lately, which I will tell you about presently.

Miss Logan and Miss Morrison are out camping in bungalows. Mr. Cummings is also out in the district, but Mrs. Cummings and the children have been in for about a month, very busy getting ready for the homeward journey next month. It is quite exciting to have some one going home right from our own station. As we watch the preparation going forward we think we will be doing the same way next year. Miss Logan, Mr. Porter and I expect to go on our furlough next Spring. Mr. and Mrs. Cummings' going will make a big gap in our circle here, for no one could be spared this summer to take their place and Mr. Holliday (who belongs to Hafizabad district, but lives here) was asked to take over-sight of the work besides his own for the summer, till other arrangements could be made at next annual meeting. Miss McCullough is in the station too, as she was not well enough to camp this winter. Her health does not improve as we would like to see it do.

But I was to tell you about the excitement in the city. Some time ago a man was said to have cut off about a third of his tongue and offered it in sacrifice to the *devi* (goddess.) The whole city went wild over it and we thought it must be true until subsequent events revealed how false it was; only apparently done to get up a religious excitement and deceive the ignorant and superstitions. All the Hindus in the place swore to the truth of the statement, even those who were well educated and filling government posts of a high order. For days there was an immense crowd collected at the place where the man lived, which was near a temple. The excitement among the people became intense and they came from villages near and far to see and hear. After a few days five girls who were said to be possessed by *devis* came to Gujranwala and when it was heard they were coming there was great rejoicing, for it is believed that the head and the tip of the tongue are the seat of the *devi*, and if they are cut off she will restore them to vindicate her honor. Every one said, "Now the devis are coming this poor man will have his tongue restored," and sure enough when they came he was made as well as ever!

It is a pitiable sight, and one that has moved our hearts very much at this time, to see the people so wholly given up to the worship of idols doing so many horrible things which follow in the train of idolatry. How could one see unmoved such thousands blindly, and some knowingly, going down to death, and yet will not come, that they may have life, to the Saviour who stands ready to receive them.

Will not the readers of the Magazine pray very specially for this city and the work that is being done here in the Master's name and especially for the boys in the High School, about 800 in number, that they may not reject the gospel which is daily taught to them?

Miss Rosa T. Wilson says of her own and her sister's work in India:

We have beeu working in Hafizabad district one and a half months; and in that time have made eleven marches. In the meanwhile we have visited and taught the Word in forty villages; only one of which refused us admittance. We then turned to the sweepers and many of them flocked to hear us. We found Christians in seventeen of the villages. In some of them, we found progress; others were cold and indifferent, caused by want of teachers, or unfaithful ones. The non Christians generally listen well. In many places they remember their former missionary teachers and kindly enquired after them. As they did not show fear of us we know they had seen white people before. The greatest wonder to many of them is that we are virgins and many are ready to worship us, considering us more holy than other people. Unmarried women leading virtuous lives are rare in this country.

God has sent a great blessing to these people recently in abundant showers which refresh the earth, thus making the Hindoo teachers false, who said we would not have any rain in February How often our hearts have been saddened by their

readiness to believe a lie before the truth, One woman came twice from a village, two miles distant, to see us and said, "Where will we get such good instruction as they give. I could listen all day." Another wished us to give a charm to take away a sore on her neck. Others went away disappointed because we could not give sight to the blind. Where there are wells or canal water, the fields of wheat and yellow mustard look fine, but there is much wilderness land, because there is no water to be had. These little Christian villages are the moral oases of the country, and the non Christian ones are like the desert land around us and they need the refreshing power of the Holy Spirit upon the good seed to make them bring forth fruit to God's honor and glory.

Miss Mary A. Lawrence, of Pasrur, under date of February 22, says:

Last week and the week before we had good rains, the first winter rains for three years, and the grass and other vegetation will soon be starting up. We hear that because of the heavy rains the Lyallpur ladies were compelled to leave their tent. They say, "Our beds did not get wet, but the less said about our clothes the better." Some of the young ladies have gotten sick and had to go in from district work, but we hope they only have short attacks of fever from which they will soon recover.

Miss Lawrence rejoices over her own good health, having had only one short sickness since she has been in India. Of the new church that is being built at Pasrur she says:

It is coming on nicely. It would not be considered very fine at home, but we are glad to have one so comfortable. Worshiping in the open air does well enough sometimes, but for all the year round a place of shelter is more desirable.

The funds for the erection of this church were all collected by the missionaries of Pasrur, the Mission Association only furnishing the ground. May it not be long before houses of worship may be found throughout the Punjab.

Last arrivals from foreign fields are Rev. J. H. Martin and family; present place of sojourn, New Concord, O.

Rev. T. F. Cummings and family are now on the way home, accompanied by Miss Mary Martin. Their arrival is expected the last of April or the first of May.

MISSIONARY CORRESPONDENCE.

CAIRO, EGYPT,
March 26, 1898.

EDITORS MAGAZINE:—

The work among the women, which is under my care, has been going on as usual, with interruptions owing to sickness among the teachers at different times. One woman suffers from facial neuralgia, which affects a blind eye every time she is very much excited in her work or sits in the sun at the hut doors, and she is always in fear of losing the sight of her better eye, which is not good. Another elderly teacher was laid up with a cough for several days and for some time was able for very little. Another one, who has a child two years old, an only son, had to be off work for a time because the little boy took diphtheria, from which he happily recovered. As this woman visits among the very poor huts, I felt sure under ordinary circumstances she would have thought she brought the disease home with her, for diseases of all kinds seems to be very rife among these huts; but in this case it was likely taken from a cousin's child. The family has been living in Manchester, England, for some time, and came recently to Cairo to live, but the loss of of their only daughter helped to make them see the vanity of earthly things.

I was very thankful lately over a present to our Bible-work which I am sure you will be glad to hear of also. Two ladies were visiting the Kublisi Sabbath-school, about two weeks ago, when I pointed out to them a Bible woman who had been supported by the Women's Union Missionary Society, (the Philadelphia branch of it,) which has Miss Doremus as president. The ladies then asked me about the Bible women and their work, and the older one, Mrs. John Byers, of New York, told me she would like to pay the salary of one for a year. She afterwards asked me to take tea with her at Shephard's Hotel, and on

leaving she put 20 pounds into my hand. This is especially acceptable now as I was very anxious to have another teacher who could spend her whole time at it. We were not as successful at finding one as I had hoped for, so I told Mrs. Byers she could call one of our present number her worker, and since then we have engaged one who has a small child in her arms, and she may have to take it about with her to the houses, as at the present there is no one to care for the baby except the mother. I started her to work this week, and I trust she may do good work, although it was need on her part that made her willing to take the position. The teacher whose place she fills was married in January to a theological student of the second year. Her sister works in Boulac, and she has more Moslem women taking lessons than all my other teachers put together, except the one who reads to the women in the huts, most of whom are Mohammedans. The Boulac teacher told me yesterday that two of her pupils had given up lessons this week saying, "Are you going around trying to have us baptized?" Others, however, said, "we are not afraid," and keep on. This fear has arisen from the case of a Mohammedan who had a shop in Boulac, who had lessons from a Bible woman in addition to the visits of the theological students. I visited him several times, also, before he was baptized, which was last Sabbath. He is of the family of Mohammed, the prophet, and there has been great excitement over it. Pray that this man may be faithful to the end, for he has suffered a great deal during this present week, and seems uncertain what the future may bring. A person's faith often needs to be strong in God's promises.

To-day I went to visit a man who has a history, who is now lying at the point of death. He was a monk in his early years, and with two or three others entered the Protestant church over thirty years ago, where he was a preacher without charge until he became disabled by age. He has five sons and two daughters who could do great good if they had as much piety and faith as their father. With a mind quite clear, and speaking with difficulty, he could talk quite triumphantly about his death and the joys of the heavenly home.

May we do our work well, and be prepared to stand before the Son of Man. Thanks be to God for the hope we have in Jesus for the present and the future.

Yours Sincerely,

ANNA Y. THOMPSON.

CAIRO, Feb. 1, 1898.

MY DEAR FRIENDS:—The first school for girls in Cairo was started by Mrs. McCague in the Hart es Sakkaeen quarter of the city in, I think, about 1856. Since then the candle has not been entirely extinguished, though it has often burnt very low and the light very flickering. Miss Smith, who has had charge of this school for over twenty years, has done a great deal of hard work, and been the means of bringing many to the knowledge of the gospel, though few have been brave enough to profess it.

There is now a small congregation in that quarter, with an able native pastor, Rev. Salleh Hanalla, settled over it. We were all invited to the examination in the girls' school on Dec. 29th, and the girls acquitted themselves well. One class, of probably ten and fourteen years, related the history of Moses from his birth to his death, each one giving a few sentences and the next taking it up, and so on to the end. A class of "wee tots" repeated the ten commandments in concert. The pastor examined the more advanced Bible class, and they showed a thorough understanding of the parts of

the Bible they had been studying. The exercises were interspersed with singing Psalms in Arabic, and one in English, and all passed off pleasantly, showing that superintendent and teacher had worked hard.

At the beginning of the school year in September Miss Smith found that one of her oldest and most trust-worthy teachers had decided that she needed a longer rest than the two months vacation allowed, and that she would remain out of the school for two months longer. Another had decided to take upon herself the duties of a wife, hoping to find "rest in the house of her husband." It speaks well for her that her husband has, since his marriage, asked to be received into the church.

There has always been a large proportion of the girls in this school from Moslem families, and the daughters of Pashas and Beys are often found among the pupils. The three daughters of Arabi Pasha were at one time pupils, and one of them learned to write well enough to write to her father in exile in Ceylon. Will you not unite with us in praying that the seed sown in their hearts may bring forth fruit abundantly in the salvation of the souls of these blinded people?

What is called the "Reform party" of the Coptic church is starting schools for boys and girls in many of the towns throughout the country. They do not allow the Bible to be used in their schools at all; they say, "for fear the Muslems will not attend." The fact is the leaders do not love the Bible, and they are also afraid that they cannot make "good Copts" of those who study God's holy book." They well know that the teachings of the Bible do not agree with the belief of the Coptic church. Those who have not worked among the Copts, especially among the women, can have no idea of the ignorance and superstition that exists.

The leaven is surely working, but so slowly that one's faith almost wavers at times. God's ways are not as our ways, and with Him a "thousand years are as one day." Let us not be weary in well doing." Believe me yours sincerely,

HENRIETTA M. HARVEY.

WARM SPRINGS, OREGON,
March 22, 1898.

EDITORS WOMEN'S MAGAZINE:—The government Indian school at this place was opened for pupils in November last. A large amount of money has been spent in the erection of buildings, and it is good to see the boys and girls in school again after being without it for nearly three years.

A little more than one hundred children are now in attendance, with a few more to be brought in. This is the only school on the reservation, and the purpose is to place in it all the children of school age, which necessarily increases our work at the Warm Springs mission. Since the boarding-school has opened we have a very interesting Sabbath-school, which at present fills our church to its utmost capacity. A few of the government employees take an interest and render assistance in Sabbath school work, but the chief difficulty is to secure suitable teachers.

The change from camp life to the school has resulted in considerable sickness, though not generally of a serious nature. A few had to be returned home having been found too delicate physically to give promise for the future. Apart from the childrens' Sabbath-school there is no change in our church work, which moves along much as usual.

The emotional finds little place in the red man's nature, and the purely sentimental is wanting, so that in religion as

in everything else they are quiet and uniform. There has recently been considerable sickness among our church people, and a few deaths have occurred, but at present there are only a very few who are seriously ill.

The new station among the Piute Indians has not received the attention we would like, partly owing to an increase in the work at Warm Springs and partly due to the physical injuries I received last fall, which has disabled me somewhat for travel during the winter.

The work in that field is attended with satisfaction and promise. A general and liberal response has been given to a recent request for pictures to place in the homes of the Indians. By this means we have been able to form many new friends for the mission,, from whom we shall expect to hear in the very near future.

A number of societies and individuals have remembered us very handsomely. The L. M. S., of Lawrence, Kansas, has sent to the mission a well filled barrel of second-hand clothing and also a handsome communion set, for which those good people have the sincere thanks of the mission. From Aspinwall, Pa., came a box of clothing, yarn, thread, etc. Also a barrel each, and filled in the same way, came from Tingley and .Crawfordsville, Iowa, and from the last named society comes the "Royal Chart," a Bible map and chart which is much appreciated. Mrs, L. Spear, of the 4th church, and some ladies of the 2nd church, Allegheny sent quilt patches, flannel, and other things useful in our work, affording comfort as they have to a great many very poor and very needy people. May these friends be richly rewarded by Him who says, "Come, ye blessed of my Father, for I was naked and ye clothed me."

We often have inquiries as to how freight or express matter should be addressed. The Dalles. Wasco Co., Ore., is our nearest R. R. station and express office. Anything addressed to the missionaries at either Simnasho or Warm Springs, via The Dalles, will have no difficulty in finding us. Small parcels will come much cheaper by mail than by express, as the distance makes express rates very high. J. A. SPEER.

A Thank-offering Meeting in Southern California.

DEAR MAGAZINE READERS: If you could have been at the San Diego church about four o'clock on the afternoon of March 17, you would have said, "Surely there is going to be a wedding or something unusual."

It was the first Thank-offering meeting the Women's Missionary Society had ever held, and there was some little uncertainty as to the result of the experiment. The members are few in number, but their zeal, their energy, and their devotion to a good cause, are unsurpassed.

The most beautifu flowers had been brought to grace the occasion—roses, calla lillies, carnations, fresias, heliotrope, daisies and poppies, making a charming picture that will always remain a delightful memory; and, best of all, there were no florist bills to follow.

The program used at the Indianola convention, with some necessary changes, proved very acceptable. Wandering United Presbyterians are always made to feel at home; so Miss Dickey, of Brookville, Pa., very kindly presided at the organ, and Mrs. J. C. Doty, of Bellevue, Pa., gave a brief statement of the work of the Women's Board. Miss Ida Eckert read a short history of the society and paid a well deserved tribute to the modest (but efficient) president, Mrs. Margaret D. Sterrett, formerly of Monmouth, Ill. We then listened to the

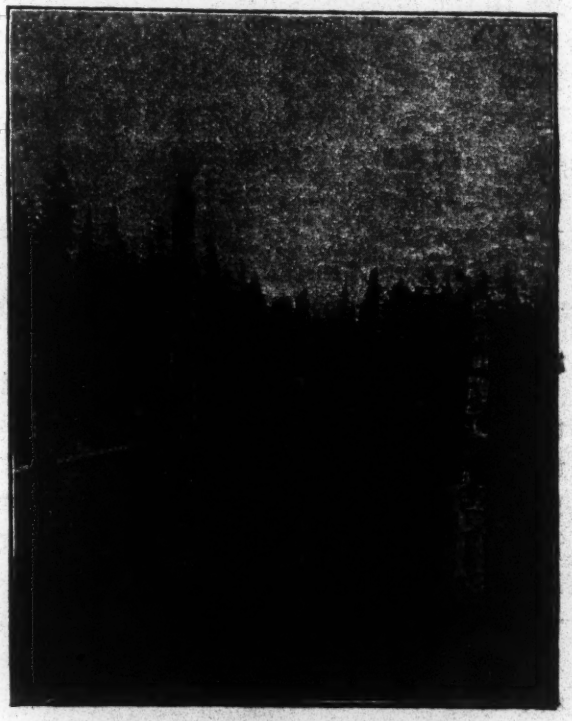
prize essay, "The Spirit of Thanksgiving," which was read by the secretary, Mrs. George W. Stewart.

Two brave men, who attended the meeting, could not be persuaded to wait for the dainty refreshments that came later; but they said they had enjoyed the exercises, and we know that they contributed to the offering, which amounted to $37.50. M.

YOUNG PEOPLE'S DEPARTMENT.

Totem Poles.

Those of our young readers who were interested in the articles relating to Alaska in our April number may be pleased to see this picture.



A totem is a class of material objects which a savage regards with superstitious respect. It is generally a species of animals or plants. The word is also applied to rude pictures of these objects used as symbolic designations as of families or clans. Belief in totems is found not only among our North American Indians, but in parts of South America, Africa and Asia as well.

Our Indians paint the pictures of their totems on the tall poles with which they mark the graves of their departed friends.

By way of illustrating this custom we quote from Longfellow's Hiawatha:

"And they painted on the grave-posts
Of the graves yet unforgotten,
Each his own ancestral Totem,
Each the symbol of his household;
Figures of the Bear and Reindeer,
Of the Turtle, Crane and Beaver,
Each inverted as a token
That the owner was departed,
That the chief who bore the symbol
Lay beneath in dust and ashes."

LITTLE PON-CA-WE.

A TRUE STORY.

LITTLE Pon-ca-we was an Indian girl, and nine years old when her father brought her to the mission school. "I bring her to you;" he said, "her mother is dead, and I want her to learn your ways so that she may some day take care of her little sister at home." The shrinking, pinched little figure of Pon-ca-we bespoke painfully the want of care and proper food, and as the gentle hand of the missionary pulled back the tangled hair and raised the child's face, she uttered an exclamation of surprise and pity. The eyes that timidly met hers were marvelously beautiful, but in their soft, black depths rested a sadness that showed all too plainly how life's burdens were already weighing upon her young heart. Os-ka-moni's stern face softened as he turned toward his daughter, and in a few

words gave a glimpse into the child's history. After her mother's death he had taken her, with her little sister, to the house of a relative. Here, with a family of seven, all living in one room, amid wretched surroundings, these children lived for a year, when some good influence led the father to bring Pon-ca-we to the mission school.

Os-ka-mo-ne was an Omaha of the "Old Chief's" clan, who still clung to the superstitious customs of the past, opposing all advances toward Christianity and civilization. His coming occasioned much surprise and gratification, for since he had shown himself friendly, might he not in time open his heart to the word of God, and carry it to others?

Little Pon-ca-we's nature responded to her new surroundings as a flower to the sunlight. The shadow gradually left her eyes, and her laugh rang out joyously as she mingled with the other Indian children in their play. Os-ka-mo-ne saw the change in her, and, in his dignified way, showed his pleasure and approval. He loved her fondly, as all Indians love their children, and he would hold her in his arms while he talked tenderly of the little sister at home and of his desire to have her learn how to care for her and the home. This thought prompted her to ready obedience, and made her womanly beyond her years. So the happy days passed, and Pon-ca-we could scarcely have been recognized as the same little girl who had appealed so strongly to our pity a year ago. But one morning Os-ka-mo-ne suddenly appeared at the mission, and the interpreter brought up his brief message, "I have come for Pon-ca-we. Her sister is sick and is calling for her."

The teacher felt very sad as they watched her ride away. Would she forget the Christian training of the past year and yield again to the customs of her people? Dear little Pon-ca-we! How such a thought would have wronged her. It was some time before one could go to see them, for Os-ka-mo-ne's tent was on the southern part of the reservation, ten miles away, but one day, after a long ride on horseback, the tent was discovered in a lonely little valley, surrounded on three sides by the swell of the prairies. No house was in sight, nothing but the little canvas tent which looked like a tiny white speck on the green sea of billows. The tent door was softly raised, and there, on a pile of rags, lay the little sister, sick indeed, beyond the power of human skill to heal. Smiling beside her was Pon-ca-we, vainly trying to relieve the little sufferer, as with gentle, motherly touch she bathed the face or held water to the parched lips. The shadow had crept back into her beautiful eyes, and her face was haggard from long weary hours of faithful watching.

Indian children have a superstitious dread of sickness and death, and one could only marvel at the devotion of this brave little girl, as she watched alone during her father's absence. The little sister died soon after, and the sorrowing father brought Pon-ca-we again to the mission.

I wish I might be able to tell of her remaining at the mission, where she might have grown into noble Christian womanhood. An epidemic of measles had broken out in the school. This disease is as much dreaded among the Indians as the small-pox, and the panic-stricken parents demanded their children. The teachers were forced to let them go out from their comfortable quarters into homes, where, from lack of proper care and food, many yielded to the disease and died, or lingered to suffer from pulmonary troubles, so common among them.

Dear little Pon-ca-we suffered with the

others. Her father's people came and took her to their house, and, in spite of her miserable surroundings and the brutal Indian doctors, she seemed to recover, and went back to her father's tent. The mission teachers had been constant in attention to their sick pupils, riding from house to house, giving food and medicine, but before the season had passed many bright eyes were closed to this life, and heart-broken mothers wailed over their graves. Word came that Pon-ca-we was sick again, and a messenger hastened to the tent. She was dying, and the light was already fading from her eyes. Os-ka-mo-ne never stirred from her side. He accepted gratefully what was done for his child, but sat dumb in his grief. As the hand of the teacher touched her face Pon-ca-we smiled a sweet welcome, and before the smile had faded from her face her soul had gone to join the little sister in Spirit land. This is only a glimpse into an Indian child's life, but sadder things might be written of children among Indian tribes who have never yet heard of the way of life through the Blessed Redeemer. Dear young friends, pray for them; and I trust some one who reads this may one day go to carry the Gospel to souls perishing for the Bread of Life. JEANNETTE C. ALTER,

Lawrence Kansas.

Programme for June.

Sing Nos. 210, 172. Part 2:175. Part 10:47.
Read James, 3rd chapter.

BIBLE READING ON WISDOM.

Wisdom described, Deut., 4:5,6; Job, 28:28; Ps. 111:10; Prov., 1:7; 9:10; Eccl., 2:13; 9:17;18; Jer., 9:; 24; Math., 7:24-27; James, 13-17.

Exhortations to wisdom. Math., 10:16; Rom., 16:19; Prov., 4:7; Prov., 23:23; Eph., 5:15,16; Col., 4:5; 1:9.

Blessings resulting from wisdom. Prov., 1:5 3:13; 16:16; 19:8; 24:14; Math., 25; 1-10; Tim., 3:15

Danger of despising wisdom. Prov., 1:24-26; 5: 11-13; 10:21; 11:11-12; 30:17.

There is a wisdom not of God.

The vanity of the wisdom of the world. Prov., 3:7; Isa., 5:21; Jer., 8:8,9; Math. 11:25; 1 Cor., 2:6; 3:19; James, 3:14-16.

True wisdom is given of God. Prov., 2:6; Dan. 2:20; Eccl., 2:26; James, 1:5; 3:17; 2 Peter, 3:15.

Examples of wise men: Joseph, Gen., 41:39,40; Bezaleel and Aholiab, Ex. 31:1-6. Solomon, 1 Kings 3:12; 4:29.30. Ezra, Ezra, 7:25. Daniel and his friends, Dan., 1:19,20; Stephen, Acts, 6:9,10.

A prayer for all of us to pray, Ps-, 90:12. Repeat together with bowed heads.

Subject.—A day with Miss Embleton in the Sialkot City Girls' Schools.

SUGGESTIVE QUESTIONS FOR THE SUPERINTENDENT,

Do the fields of India look fresh and green like the fields in America?

Describe the usual scene on a city street in India.

What is the name of the Sialkot City Bible woman? (NOTE.—Marianna is one of the oldest workers in the mission. She was one of the rescued orphan gypsy children whom Dr. Gordon told about in his book. She was brought up in Miss Gordon's Orphanage and has spent her life since as a faithful Bible woman.)

What school is first spoken of?

What salutation do the scholars give?

What is the written language of the Hindoos called?

Describe the work of the little ones.

What Bible study do they have?

What other religious exercises have they?

What advanced studies do the older girls have in the Bible?

How do the children in India study?

What other girls' school is here spoken of?

Are the studies like those of the other school?

What is the written language of the Mohammedans? Urdu?

How do the little girls get to school?

How do they get their breakfasts?

What do the older missiom girls study in the Bible? In other branches?

Do other people beside the girls get the benefit of the religious exercises in the school?

Relate the incident which happened on the way?

JOSEPHINE MARTIN.

A Day in the Sialkot City Girls' Schools.

The pony is still lame, as she has been for some weeks, so we will have to go in the jinrickshas to the city this morning. A ricksha, you know, is a small covered buggy on two wheels that can be drawn by one man. Miss Spencer settles herself in one and I in another, and away we go quite merrily. It is early in the morning, not yet seven o'clock, but already the sun is hot. It has rained some lately, and the grass has sprung up and everything looks green, so restful after the dry, parched scenery we have looked at all summer. We will pass a mail box on the way, so we will

take our letters along and drop them in. It is three quarters of a mile to the city. We meet constantly crowds of people; donkeys heavily laden with bricks, or dirt, or melons, or most everything you can think of; buffalos, yekkas, and all sorts of conveyances, and none of them will get out of our way. The men who are drawing our buggies often have to push them to one side.

Presently we reach the Hindu school. Here we find our dear old Bible woman, Mariana, with her ricksha, and here Miss Spencer and I part company; she goes with Mariana to visit in the houses, while I do the work in the schools. As I enter the door all the little girls and the teacher, who have been sitting on the floor, spring to their feet and make a most respectful "salam," which I return, and they sit down. These are the very little girls. They are learning their letters; such queer looking things they are too. The language is called Gurmukhi. They learn to write their own letters, read simple sentences, and count to a hundred. This is how the old woman who is their teacher spends her time. Then I have a little catechism, questions and answers, from the Bible, both Old and New Testament, which I teach them, and we sing the psalms as they have been translated into their language, and other songs. The children love to sing, and are never satisfied. Then they all stand with bowed heads while I lead in a little prayer.

In the next room are the older girls with their teacher. Here I go through much the same routine, except they are further advanced, and besides learning the scripture catechism, these girls are reading the New Testament. We are reading the Gospel by Luke. We take a few verses each day, and when through I ask them to tell me about what they have been reading. Sometimes they have not paid good attention, and have to read it several times before they can tell.

These girls are very naughty sometimes, and fight and quarrel in a way that is quite shocking. Then I have to talk to them and sometimes punish them rather severely. Not very long ago they were so naughty, and made so much noise that I quite wore my throat out trying to make myself heard above their din, and could not speak above a whisper for a while. They seemed to feel sorry when I went back again.

The children in this country study aloud, and sit and swing themselves backward and forward as hard as they can. They seem to think they can't learn any other way. When I have heard the Bible lessons, if there is time, I examine them a little in their other lessons, to see how they are getting on. Having spent about half the forenoon in the Hindu school, I leave there and go to the Mohammedan school, which is some little distance away. Here too there is a large class of wee girls who are just learning their letters and to read a little, and the Bible lesson and catechism are the same we use in the other schools.

Some of these girls are unusually bright and learn quickly, and some are so stupid it doesn't seem as they could ever learn anything. Many of them come to school in the morning without having anything to eat, and by and by their mothers or somebody brings them their breakfast, which you would think queer enough looking. The girls do not come themselves, but we have to keep a woman whose business it is to go the houses, who often get the girls out of bed, and bring them to school.

Here too the older girls read the New Testament. They take a good degree of interest in it, and I enjoy teaching them very much. We hope that they

will remember much of what they read and become convinced of the truth of christianity.

These girls are studying arithmetic too, and just now they are struggling with division. They add and subtract and multiply very well, but division seems to be almost too much for them. Their teacher says her head is completely worn out trying to make them understand, and I have done my best without, I fear, accomplishing very much. Some of these girls are dear little things, and I am quite fond of them, and they are very much attached to their Miss Sahiba.

This hot weather most of them wear very few clothes indeed, and they do look most uncomfortable as they sit with the perspiration streaming down their faces and over their bodies. Very often women passing by hear the singing and come in to listen to what we are teaching. And the teachers, heathen though they are, join in singing the psalms and other religious songs.

It is time to go home, and Miss Spencer and Mariana have come in from their round in the city. It is hot and we are tired and hungry, but as we pass along the street a woman comes to the door of her house and begs us to come in. We say we will come some other day, but she insists upon our coming now; her sister is visiting her from some other city, and she wants her to see her friends, the Miss Sahibas. So of course we can refuse no longer, and in we go and receive a hearty welcome, tell the gospel story over once more, and at last get leave to come home.

This is a fair sample of the days I have spent in the city this summer. Sometimes it is necessary to go out again in the afternoon, but not every day, for we cannot stand the heat.

MARION EMBLETON.

EDITORIAL.

Annual Convention.

"Without me ye can do nothing." The work of another year has been completed, and soon we will convene in our annual convention, to review the work of the past and plan for the future.

As Christ was about to leave his disciples, he looked back over his work and gave them encouragement to go forward and do greater works, but warns them against depending on their own strength, and says, "Without me ye can do nothing."

Many and important questions are to come before us in this convention. Are we ready to answer them properly? In whose strength are we going forward? If in our own, we know that failure awaits us. God's work requires God's strength, which, if we trust Him, will be perfected in our weakness.

The plans which we form in the few days we are together are not for a day, but for years to come. They may mean life or death to hundreds of souls. Can we then come to this meeting without first studying carefully and prayerfully the work that is before us?

Earnest and consecrated workers from the foreign, freedmen, and home missions will be with us to tell us of their encouragements and discouragements. Pray for them that they may be guided wisely in the words they bring to us.

Those who have worked faithfully and well to advance the financial interests of each department have good reports for us. Let us appreciate this, ladies, and not be unmindful of the time they have devoted to this, and the hard work they have put upon it, since we were together in Indianola.

May everything we do be from hearts full of love to Christ and to each other. Christ says, "If ye shall ask anything in my name I will do it." If we shall go forward then in His strength, claiming this promise, we shall receive the blessing craved.

(Mrs.) Belle Comin Swearingen,
Second Vice President, W. G. M. S.

SUGGESTIONS.

The thoughts of many now go out to the beautiful "Forest City" and the dear friends there who have planned to extend generous Christian hospitality to every delegate of the W. G. M. S., who may turn her steps thitherward. May these be "all of one accord, in one place," and so receive the blessing.

As has been suggested, do not forget your pencil and note-book. The best memory can scarcely hold the many good things which follow each other in rapid succession.

Be prompt and attentive. From the human side, perhaps, there is no way in which members can be more helpful to the officers and leaders of conferences.

In preparing for the journey and for those left behind, consider your strength as one of the factors. A spirited convention overtaxes an already tired body.

"Leave every care behind but bring your sweetest disposition."

A petition offered at a Presbyterial meeting by Miss McKown, years ago, comes to mind, and is opportune: "May every one who is to participate in the exercises be enabled to speak that she may be heard."

"If thy presence go not with me, carry us not up hence."

We are happy in the prospect of having our sisters from the Pacific coast with us, and may we not also see the Presbytery of Boston, on the eastern frontier, represented?

Can't our French, Hungarian, and other congregations, send members? "Many kindreds and languages."

Make up your mind before leaving home that every one cannot be entertained within a square of the meeting-place. This was never done but once, and then the lean-to which surrounded the church and accommodated all the delegates under the very "droppings of the sanctuary" was the production of the weary brain of a woman who had served as chairman of a committee on entertainment.

In these days of disquiet and unrest, when rulers of nations are called to act on questions of grave importance, Christian rulers and statesmen are a thing to be thankful for coupled with the remembrance,

"Oh! God our strength in ages past,
Our hope in years to come;
Our refuge from the stormy blast
And our eternal home."

Programme.

Subject.—"The congregation, what the missionary society can do for it."

Sing Bible Song No. 181—1, 2 verses.
Read, I Timothy, 6 chapter.
Sing Bible Song No. 69—8, 9 verses.
Prayer.
Short talks or papers on the following topics:
Be Loyal Members,
True to our Distinctive Principles,
True to our Pastors,
True to our Financial Obligations.
Be Friendly.
Read Hebrews, 13 chapter, 2 verse and comment on the same.
Read James, 1 chapter 27 verse and comment on the same.
Be spiritual minded.
Study the things that make for Peace.
Watch and Pray.
Close by Singing No. 193. Bible Songs and Prayer.

Carnegie, Pa. Mrs. Thos. C. Atchison.

FIFTEENTH ANNUAL MEETING

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, MAY 10-12, 1898, CLEVELAND, OHIO.

OFFICERS:—Mrs. J. C. Meek, President; Mrs. Albert Gordon, First Vice President; Mrs. H. C. Swearingen, Second Vice President; Mrs. Mary W. Porter, Sec'y; Miss E. J. Sloan, Treas.

Programme.

TUESDAY.

7.45 p. m.—Devotional Service. "The Good Samaritan," Mrs. Albert Gordon, Cleveland Pres.

President's Address; Mrs. J. C. Meek.

Announcements and Reception.

WEDNESDAY.

9:00 a. m.—Devotional Service. "With Your Might," Eccl. 9:11, John 4:27-35; Mrs. H. C. Swearingen, 2nd Vice Pres., Allegheny Pres.

9:15 a. m.—Report of Committee on Credentials. Roll Call. Minutes. Appointment of Committees.

9:35 a. m.—Report of Secretary of W. G. M. S.

9:45 a. m.—Report of Treasurer of W. G. M. S.

9:55 a. m.—Report of Sec'y of Women's Board.

10:05 a. m.—Report of Treas. Women's Board.

10:15 a. m.—Report of Standing Committees.

10:35 a. m.—Season of Prayer, led by Mrs. S. R. McLaughlin, North Western Iowa Pres. Solo. Reviews of Secretaries.

10:45 a. m.—Our Literature; Mrs. J. A. Grier.

10:55 a. m.—The Thank Offering; Mrs. Mary Clokey Porter.

11:05 a. m.—The Church Extension and Parsonage Fund; Mrs. G. W. MacDonald, Stamford Pres.

11:15 a. m.—Business.

12:00 a. m.—Adjournment.

1:45 p. m.—Devotional Service. The World's Need—God's Supply; Mrs. R. C. Finney, Stamford.

2:00 p. m.—Minutes.

2:05 p. m.—Review of the Work in the Foreign Field; Mrs. W. J. Reid, Sec.

2:15 p. m.—News from our Foreign Missionaries—Egypt, India.

2:35 p. m.—Season of Prayer, led by Miss Mary Adda Tate, New York Pres. Duet.

2:45 p. m.—Conference, Medical Missions.

Diseases in Heathen Lands, and Native Remedies and Physicians; Mrs. Martha Jamison, Westmorland Pres.

Doors Opened by Medical Missionaries; Dr. Madge Golden, Mansfield Pres.

Informal Discussion.

3:25 p. m.—Mission Facts and Figures—A map exercise; Mrs. Mary Clokey Porter, Allegheny Pres.

3:45 p. m.—Business. 5:00 p. m.—Adjournment.

7:30 p. m.—Prayer and Song Service, "What Shall I Render Unto the Lord;" Mrs. J. W. Ashton, Argyle Pres.

7:50 p. m.—Conference, Giving Unto the Lord; Mrs. W. C. Hutchison, Presiding, Xenia Pres.

How Much Owest Thou?; Mrs. Victor Kyle, Monmouth Pres.

Reflex Benefit of Giving; Mrs. J. R. Logue, Keokuk Pres.

8:20 p. m.—Thank Offering Service; Miss E. W. Pollock, Lake Pres. Adjournment.

THURSDAY.

9:00 a. m.—Devotional Service. "A Living Christ, Therefore Christ-like Living;" Mrs. Margaret Head, Muskingum Pres.

9:15 a. m.—Roll Call. Minutes. Reviews.

9.25 a. m.—Our Magazine; Committee.

9:35 a. m.—Junior Work; Mrs. N. Wylie Stevenson, Sec.

9:45 a. m.—Conference, Junior Missionary Work.

How to interest the Children; Mrs. E. M. Hill, Monongahela Pres.

How to secure the co-operation of the parents in our Junior Work; Mrs. Jno. B. Garden, Wheeling Pres. Practical Discussion.

10:25 a. m.—Prayer. Quartette.

10:35 a. m.—Report of United Presbyterian Women's Association.

10:45 a. m.—Reports of Committees on Place of Meeting, Nominations, etc. Election of Officers and Members of Women's Board.

12:00 m.—Adjournment.

1:45 p. m.—Devotional Service. The Home Church, God's Requirements and Assurances, Isa. 54.2, 3; Mrs. M. M. Gibson, San Francisco Pres.

2:00 p. m.—Review of the Work of Home Missions; Mrs. H. C. Campbell, Sec.

2:10 p. m.—Review of the Work of Freedmen's Missions; Dr. C. Jane Vincent, Sec.

2:20 p. m.—Conference, Gospel in the Home Land—"What God Hath Wrought."

City Mission Work; Mrs. M. F. McKirahan, Kansas City Pres.

Rural Mission Work; Mrs. A. N. Porter, Monmouth Pres.

Indian Missions, Mrs. J. A. Morrow, Oregon.

Freedmen's Missions; Miss Margaret Kerr, Henderson, N. C. Discussion.

3:20 p. m.—Season of Prayer, led by Miss Anna Clancy, LaClaire Pres. Solo.

3:30 p. m.—Open Hour—School of Methods, The Local Society.

Its Needs, Mrs. W. F. Johnston, Illinois Central Pres.

It's Possibilities; Mrs. L. M. Cootes, Caledonia Pres.

Methods Found Successful; Mrs. Robert Hutton, Detroit Pres.

Informal Discussion.

4:20 p. m.—Business. 5:00 p. m.—Adjournment.

7:30 p. m.—Devotional Service. "Jehovah Nissi" (The Lord our Banner); Mrs. J. F. Watson, Indiana Pres.

7:45 p. m.—Roll Call. Delegates respond with reason for praise, (Text.)

Report of Committee on Resolutions.

Address, Supreme Devotion to the Cause of Christ; Mrs. R. W. Kidd, Beaver Valley Pres.

Parting Service—Gathered Thoughts. Adjournment.

FRIDAY.

9.00 a. m.—Devotional Service.

9.15 a. m.—Unfinished Business. Adjournment.

It is with grateful pleasure that we present our readers with the article on the work of the august Westminster Assembly, from the pen of our esteemed London correspondent, Mrs. Grace Gardiner, daughter of Sir Joseph Napier, late Lord Chancellor of Ireland and a faithful and honored Christian.

That was no mean company in no mean city—the continent gave of its thrift and heroism, and the British Isles furnished the language and entertainment.

It was a heaven-inspired thought grandly carried out—it was cosmopolitan Calvinism. For breadth, depth, height and soundness of thought; and clearness and force of word, it has never been excelled. When the great two hundred and fiftieth anniversary of the Westminster Assembly was recently held in London, it was seen that, judged by the stern logic of events, the work of that early Protestant assembly had been far-reaching and had stood like a rock in a tempestuous sea, and never till the waves of time break on the shores of eternity can its worth be computed. Our denomination is reckoned to be very blue Presbyterian, and we are simply true to High Heaven and ourselves when we hold steadfastly to our Westminster standards.

So great a writer as Buckle, in his "History of Civilization," speaks of "the dark but powerful mind of Calvin"; but as a minister of our church, who has gone to his reward, said, "What was dark to Buckle would be bright to Calvin."

The pictures of the "Jerusalem Chamber" and the "Chapel of Henry Seventh" are full of historic interest. The latter is the most beautiful chapel in Westminster Abbey, and in it rest many of the kings and queens of Great Britain, and one is reminded of the lines,

"Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place
With costly marble drest,
In the great Minster transept.
Where lights like glories fall,
And the sweet choir sings and the organ rings
Along the emblazoned wall."

St. Peters on the Tiber may boast of her magnificent marbles, exquisite mosaics and gorgeous ritual; but Westminster Abbey on the Thames, with her fine Gothic architecture, points upward to the skies and then to her heroes and says, like Cornelia, "These are my jewels."

The Magazine.

The eve of our annual meeting seems to be an opportune time to press the claims of the MAGAZINE. Reports of agents have already reached headquarters, and are now recorded in the annual statistical report. But, alas, how many societies are languishing for lack of the culture which comes from information and contact with the literature of the church! Spiritual sympathies are withered for want of proper nourishment, and their condition is as dormant as the mechanic or manufacturer without tools or market reports. Can there not be a great *up-rising and rallying* to the better support of the MAGAZINE, which affectionately fosters every interest of our connectional enterprise, upholds the whole economy of our church and aims to be a helper in advancing the Redeemers kingdom?

Women's General Missionary Convention.

Persons expecting to attend the convention in Cleveland, when sending their names to Mrs. R. C. Findley, 41 Dorchester Ave., should state whether they are members of the convention or visitors. Assignment cards wil be sent to all entitled to entertainment. Persons not receiving their card by May 1, notify Mrs. Findley at once. The headquarters for visitors will be the American Hotel where the special rate of one dollar for

lodging and breakfast has been secured with the understanding that more than one occupy a room. Make arrangements to arrive as early Tuesday, May 10, as possible. Arrivals on evening trains will be hurried to get to the opening session. Delegates coming on the Pittsburg road get off at Euclid station; visitors go to the Union depot. Make yourself known to the reception committee, who will be designated by a chrysanthemum badge. The location of the church is East Prospect and Giddings. Euclid avenue cars go within one square.

MRS. J. T. LOGUE, Ch'm Ex. Com.

Notice

TO THOSE GOING TO THE WOMEN'S GENERAL MISSIONARY SOCIETY WHICH MEETS IN CLEVELAND, OHIO, MAY 10-13, 1898.

Reduced rates on the certificate plan have been granted by the following passenger associations:

Trunk Line. Territory, Niagara Falls, Buffalo, Dunkirk and Salamanca, N. Y., Erie, Pittsburg, Pa., Bellaire, O., Wheeling, Parkersburg and Huntington, W. Va., and points east except New England.

The Central Passenger. Territory bounded on the east by Pittsburg, Salamanca, Buffalo and Toronto; on the north by the line of and including points on the Grand Trunk Railway, from Toronto to Michigan, thence by Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy and Hannibal, St. Louis and Cairo; on the south by the Ohio river, including points on either side of the river.

The Western Passenger. Territory embraces the States of Minnesota, Iowa, Wisconsin, Northern Peninsula of Michigan, that part of the State of Illinois on the west side of the Illinois Central Railroad, Chicago to Gibson, the Wabash Railroad, Gibson to Decatur, the Illinois Central Railroad, Decatur to Pana, the C. C. C. & St. Louis Ry., Pana to Lichfield, the Wabash R. R., and Lichfield to St. Louis; that part of the State of Missouri on the north of the St. Louis and San Francisco Railway, following its Vanita Line west of Springfield; South Dakota, east of the meridian at which the Missouri crosses its southern boundary line; the States of Kansas, Nebraska, the State of Colorado, including Denver and Trinidad.

In order to secure reduced rates there must be 100 railroad certificates reading for tickets over the terminal lines to the meeting point, showing 100 persons have actually been in attendance who have purchased the proper tickets to the meeting.

Certificates showing purchase of tickets more than fifty cents will be counted. In purchasing tickets you should ascertain from the ticket agent what portion of the journey can be covered by the certificate obtained from him, and procure certificate filled out to correspond with the tickets purchased. Certificates which show the purchase of tickets not earlier than three days prior to the opening date of the meeting, or which show the purchase of tickets during the first day of the meeting, may be honored, if presented not later than three days after the date announced as the closing date of the meeting. Sabbath is not counted as a day in any case.

MISS E. D. BROWN,
Craft Ave., Pittsburgh, Pa. *Railroad Sec'y*

Retrenchment in missions has left the harvest to the evil one, and, while the church has restrained its servants with the cry, "No new work," the devil has been exultingly shouting "Plenty of new work."

"The shortest answer is doing."

REPORTS, ETC.

April Report of Women's Board.

Regular monthly meeting held March 5. The usual devotional exercises observed, the President, Mrs. Herron, presiding. Prayer by Miss Sloan.

Foreign secretary reported having received the annual estimates of the hospital work in India, $1600. This includes Bera. If the government grant is secured, as promised, this sum will be reduced to $1300. Statement as received from Dr. Sophie E. Johnston is itemized. One application for work in foreign field.

Home secretary reports from Chicago. Application from Chicago presbytery for Miss Thompson; request granted. Excellent report received from Miss Virginia Caruthers, of Portland, Ore.

Miss Campbell, of Colorado, reports having made 199 calls; work prospering; has attended 28 meetings; reports a great deal of sickness. The Indian report from Mr. Speer was in regard to business transactions with the Indians. Mr. Speer's son is ill with typhoid fever.

Freedmen's secretary reports from Mr. Oliver at the farm at Prairie, Ala. Cotton has advanced in price. They have had a small-pox scare. The report of the committee (Mrs. M. C. Porter and Miss E. J. Sloan,) who were sent early in March to visit the industrial departments of work under the care of the Women's Board, at Norfolk. Henderson, Chase City and Bluestone, was given in a 24-page report, and adopted by the Board with the understanding that the resolution did not include the adoption of all the recommendations contained therein. Samples of sewing from each mission were submitted and much interest taken in the work. Button-holes seem to be the bane of colored children's lives in the sewing line, just as they are in the case of white children of the same age. We read the reports of the industrial work in the South, but the work has to be seen to be appreciated. Garments are cut out, made, and then bought by the children at as low a price as can be afforded. As far as we visited, the committee was delighted with the system observed, and the interest taken by the children in this department. Sewing is more generally taught than cooking, the latter branch requiring more facilities than can be provided at present.

Chairman of Finance committee made a short report.

Church Extension report quite lengthy, but not many items for publication.

Treasurer reported, Feb. receipts, $2414.22; Disbursements, $3563.72. March receipts, $3143.72; Disbursements, 6885.51.

MARY W. PORTER, Sec'y.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock 31 East 9th Street, Erie, Pa.]

QUES.—What preparation should members of missionary societies make for the annual meeting of the General Society?

ANS.—Special preparation is needed on the part of the delegates and others who expect to take part on the programme and in the proceedings, and those who are preparing for the entertainment of the convention.

Those who are assigned places on the programme should by prayer, study and hard work, bring to the convention their very best. The delegates should study the work of the past year and the needs of the present, so that they can enter into the discussions and business intelligently, and know that they are voting to promote the best interests of the work.

The same prayerful carefulness, should characterize the officers and heads of departments, who bring their reports before the convention, but the responsibility does not stop here, those who stay at home are under equal obligations to study prayerfully the work of the past and the needs of the present. They should discuss the subject in their societies until the interest and zeal is quickened, until all will receive the reports of the returning delegates, or the minutes of the convention, with eagerness and intelligence. Those who know the most about the convention will be the most anxious for the minutes. Those who know but little care less. In answer to the prayers of his people, may the Lord richly bless the coming

convention, and may great good be done, which will honor and glorify Him.

QUES.—What should we expect from the convention?

ANS.—It is said we generally find what we are looking for. Those who are not interested and have no expectations will receive nothing. Those who see in it nothing but toil and weariness, and the dull routine of business, will not enjoy the blessing, but those who have minds and hearts wide open to receive the good, the intellectual and the spiritual quickening, will be refreshed and built up and made fit for the Master's use.

Mrs. Margaret G. Ross.

The L. M. S., of Sterling, Kan., would offer this tribute of love to the departed, Mrs. Margaret G. Ross, widow of Rev. J. S. Ross, who died at her home in Sterling, Kan., Feb., 16th, 1898, in the 60th year of her age.

Since 1890 she has been a faithful member of the U. P. congregation here, the L. M. S. and W. C. T. U.

She was a woman of unobtrusive manner, and of kindly, Christian spirit, always ready for every good work. We find comfort in the assurance that her death was an entrance into the higher blessedness of the redeemed, where in unbroken fellowship with Christ she will receive an abundant reward for her service in His name while upon earth.

"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not loose his reward."

We would regard this event as God's voice to us to give ourselves for continued and faithful service until He calls us to our reward. COM.

Mrs. Margaret Culbertson.

The W. M. S., of Lebanon, congregation takes the following action in reference to the death of Mrs. Margaret Culbertson, who died Feb. 23, '98.

In her death our society has lost a faithful member. She was always present, if possible, at the meetings of our society, and took an active interest in all mission work. The call has come to her to leave her work and go to her rest.

May we each one be reminded that our time too is short and to be prepared when our call comes.

We extend our sympathy to the sorrowing husband, son and daughter, who are thus bereft. We commend them to the care of Him "who doeth all things well." COM.

Mrs. Sarah Carr.

For the second time this year the missionary society of East Brook, Pa., has been visited by death. Mrs. Sarah Carr passed away Feb. 19, in the 71st year of her age.

Resolved, 1st. While we weep for our loved one gone, we humbly say "Thy will, O Lord, be done;" we know "thou doest all things well."

2nd. That we desire to bear testimony to her excellent Christian character, her zeal and love for the missionary cause of the church, and her patience and resignation under most severe suffering. Her example is truly worthy of imitation.

3rd. That we regard this as a solemn admonition to each of us to be more diligent in the Master's work.

4th. That we extend our sympathy to the bereaved family and commend them to the care of the Good Shepherd whom she trusted.

MISS SADIE PATTERSON,
MRS. MAGGIE DAVIS,
MRS. ALMA GILFILLAN. } COM.

Patterson—Campbell.

A tribute of love and esteem from the W. M. S., of the Second U. P. church, Wilkinsburgh, Pa., to the memory of Mrs. John Patterson and Mrs. W. A. Campbell, members of our society recently removed by death.

Deeply though we feel our loss we may bow in submission to our Father knowing that "He doeth all things well." We miss their cheery presence, as well as the helping hands.

By this providence we are admonished to work and be faithful that we may enter that happy home where we trust our sisters are with the Saviour. Our hearts are sad, their work is ended, but we feel that for them "to live was Christ and to die was gain."

MRS. J. F. WELCH,
MRS. J. H. MITCHELL, } COM.

Mrs. Eliza Bell.

We, the members of the women's missionary society of the United Presbyterian church of Clarion, Ia., have been called upon for the first time to mourn the death of one of our members. Mrs. Eliza Bell was a charter member of the society, and, unless sickness prevented, was present at all its meetings.

We gladly bear testimony to her Christian character in her home and in the church. Quiet and unassuming, her voice was seldom heard in public, yet she was ever ready to aid in every good work.

We commend the bereaved husband and children to the loving Father whose grace is sufficient for every time of need, and who gives us the comforting words, "Lo I am with you always."

MRS. ELLA PAUL,
MRS. SARAH SHULTZ,
MRS. FANNIE STURGEON. } COM.

Mrs. H. J. Murdock, sr.

The Women's Missionary Society of Sewickley, Pa., desire to record this tribute of affection, to the memory of Mrs. H. J. Murdock, sr., who entered into rest, after two weeks illness, on Monday evening, Jan. 31, 1898.

It has pleased our Heavenly Father to call from our ranks our dear friend and president, and we bow in humble submission to His holy will.

Mrs. Murdock was a member of our society from its organization and was deeply interested in all its work. We feel that our society and congregation have lost a cheerful, willing and faithful worker. We shall miss her quiet, helpful presence among us. We mourn her loss, and we hear God saying to us, "Be ye also ready." "Be thou faithful unto death."

We extend our heartfelt sympathy to her sorely bereaved husband and family, and commend them to the loving ministry of the Holy Spirit, and to the tender care of the "Good Shepherd" in whom she trusted.

MRS. J. H. DURY,
MRS. W. A. MCELWAIN, COM.
MRS. S. B. MCBRIDE.

Mrs. Grace A. Douglass.

Mrs. Grace A. Douglass, wife of Rev. E. E. Douglass, pastor of the U. P. congregation, Houstonville, Pa., "entered into rest" at Pasadena, California, Jan. 21st, 1898.

For many months it was evident the earthly tabernacle was slowly but surely being dissolved. Early in the autumn of 1897, her husband accompanied her to the Pacific coast, in the hope that the more favorable climate might restore her failing health, but though physical health was not given, yet day by day grace was given to enable loving friends to say, "Not my will, but thine be done." Mrs. Douglass came among us nearly nine years ago and by her beautiful Christian life endeared herself to all. Being possessed of a very hopeful and cheerful disposition she brought sunshine to all with whom she mingled. Her most earnest desire was for the advancement of Christ's kingdom especially in our midst. Working side by side

her husband, encouraging him in his work for the Master.

We, as a Ladies Missionary society, will cherish a loving remembrance of her who was a guide and untiring worker in the interests of our church. She was always in her place, but through weakness of body it often cost her a great effort. Mrs. Douglass was a woman of deep humility, and free from ostentation.

Her now lonely companion is sustained and comforted by the remembrance of the spirit of resignation in which she bore her sufferings, for as her body grew weaker, her faith grew stronger. He recalls with joy her earnest prayers, in which she commended him to her Saviour, who gently led her through the "valley" into the mansions which He has prepared for the redeemed. Truly the work of grace was complete, when, with a beautiful smile upon her face, she joyously exclaimed, "I am happy, so happy," and sweetly fell asleep in Jesus.

There fell upon that house a sudden gloom,
A shadow on those features pale and thin,
And from within that hushed and darkened room,
Two angels issued, where but one went in.

MRS. I. N. PAXTON,
MRS. MARY A. SHAW,
MISS REBECCA C. HENDERSON. } COM.

Mrs. Harriet Leslie.

A tribute of love from the Women's Missionary Society of the United Presbyterian church of Mt. Ayr, Iowa, to the memory of Mrs. Harriet Leslie, who fell asleep in Jesus July 14, '97, aged nearly 85.

Mrs. Leslie helped to organize our first missionary society, and was always a helpful, prayerful member. When in health she was seldom absent from church, prayer-meeting or missionary society. Like her Master she went about doing good. She was a gentle loving Christian, and her very presence was a benediction.

"Precious in the sight of the Lord is the death of his saints." COM.

Mrs. Ella M. Barclay.

The Missionary Society of Mt. Ayr, Iowa, has also been called to mourn the loss of Mrs. Ella. M. Barclay, who died suddenly April 19, 1898, age, 41.

For the past year Mrs. Barclay has been the president of our society, and the going out of this life brings to our hearts a sharp pang.

The hands always so helpful to others are folded over the silent heart, the sweet voice that so often led our meetings in praise is hushed in this life.

We pray that God's presence may abide with the stricken family. Our hearts go out to the husband, the mother, sister and brothers, and the three little motherless children in tender sympathy.

While we mourn, we rejoice that our dear friend died a happy triumphant death, and left such a testimony of her faith. COM.

Beaver Valley Presbyterial Missionary Society.

The W. M. S. of Beaver Valley Presbytery met in the 1st church, New Castle, Thursday April 14, at 10.30 a. m. In absence of the president, the 1st Vice President, Miss Mary C. Harper, presided, and opened the devotional exercises. Delegates were present from 26 societies. Officers elected for the coming year are as follows: President, Miss Rebekah Browne; 1st Vice President, Mrs. D. M. Cleland; 2nd Vice Pres., Mrs. J. W. Binnley; Rec. Sec., Miss Mary C. Harper; Cor. Sec., Miss Lucetta Duff; Treasurer, Mrs. A. W. Crawford.

At 1:30 p. m., Miss Mary A. Houston led the opening exercises. The "Address of Welcome" was given Mrs. J. D. Moore. "Response" by Miss Jennie B. Aiken.

The Ex. Com. reported the following appointments: Junior Sec'y, Mrs. J. G. Houston; Manager Orphans' Home, Miss Mattie Paisley; Thankoffering Sec'y, Mrs. T. W. Winter; Magazine Agent, Mrs. Margaret McFate.

Societies presented reports, followed by reports of officers. A vote of thanks was tendered Mrs. R. J. Blevins, Rec. Sec'y, and Mrs. W. N. Aiken, Treasurer, who retire after nine years faithful service. Mrs. Aiken's statement showed that over $14,000 had passed through her hands to the missionary operations of our church during her nine year services. Dr. Maria White addressed the society in an earnest appeal for more liberal support, and a few words of tender farewell, as she expects in a few weeks to return to her work in India. Mrs. James A. Crawford, of the Presbyterian church and Mrs. W. H. Aiken, of the Reformed Presbyterian church, presented words of greeting. The conference on "What women owe to Christianity" was opened by Miss Luetta McKee. Letters from Mrs. L. E. Frazer of Seattle, Wash., and Miss Josephine L. White, of India, were read. The conference on "Are our failures in duty retarding the coming of Christ's kingdom?" was opened by Mrs. Margaret Campbell.

The evening session was opened with a praise service led by Miss Rebekah Browne. The Thankoffering service was conducted by Mrs. Rebecca Reid. The amount of the offering was $600. Rev. R. L. Hay, of New Brighton, gave an excellent address on "Foreign Missions." Society adjourned to meet in Mount Jackson in September.

MARY C. HARPER, Rec. Sec'y.

Olympia Presbytery.

The Puget Sound Presbyterial missionary society met in Olympia, April 5 and 6. Our meeting opened on Tuesday with a sermon by our Presbyterial missionary, Rev. Mr. Kirkpatrick, of Tacoma. Wednesday afternoon was devoted mainly to reports of secretaries and election of officers, though the devotional exercises led by Mrs. Wibenzer, of Oak Harbor, were helpful to us all. Mrs. Wibenger is the wife of the pastor of our congregation at Oak Harbor. She was most cordially welcomed by our society. The reports of the secretaries proved that real work had been done by the auxiliaries.

The officers elected are: President, M. G. M. Hays, Olympia; recording secretary, Miss Fannie Van Eaton. At the last session, held Wednesday evening, a good program was given. Among the valuable things a review of Hannah Whitall Smith's "Secret of a Happy Christian Life," by Mae Mills, of Tacoma; a Junior exercise led by Miss Fannie Van Eaton, of Olympia; a recitation by Jessie Hays, and a paper on tithing, by Mrs. Ewing, of Tacoma. This paper received favorable mention by some of our Presbyterial brethren present. Our president called upon the ministers in attendance for speeches, and all responded in a happy manner, giving us words of wisdom and cheer. The following resolutions were unanimously adopted:

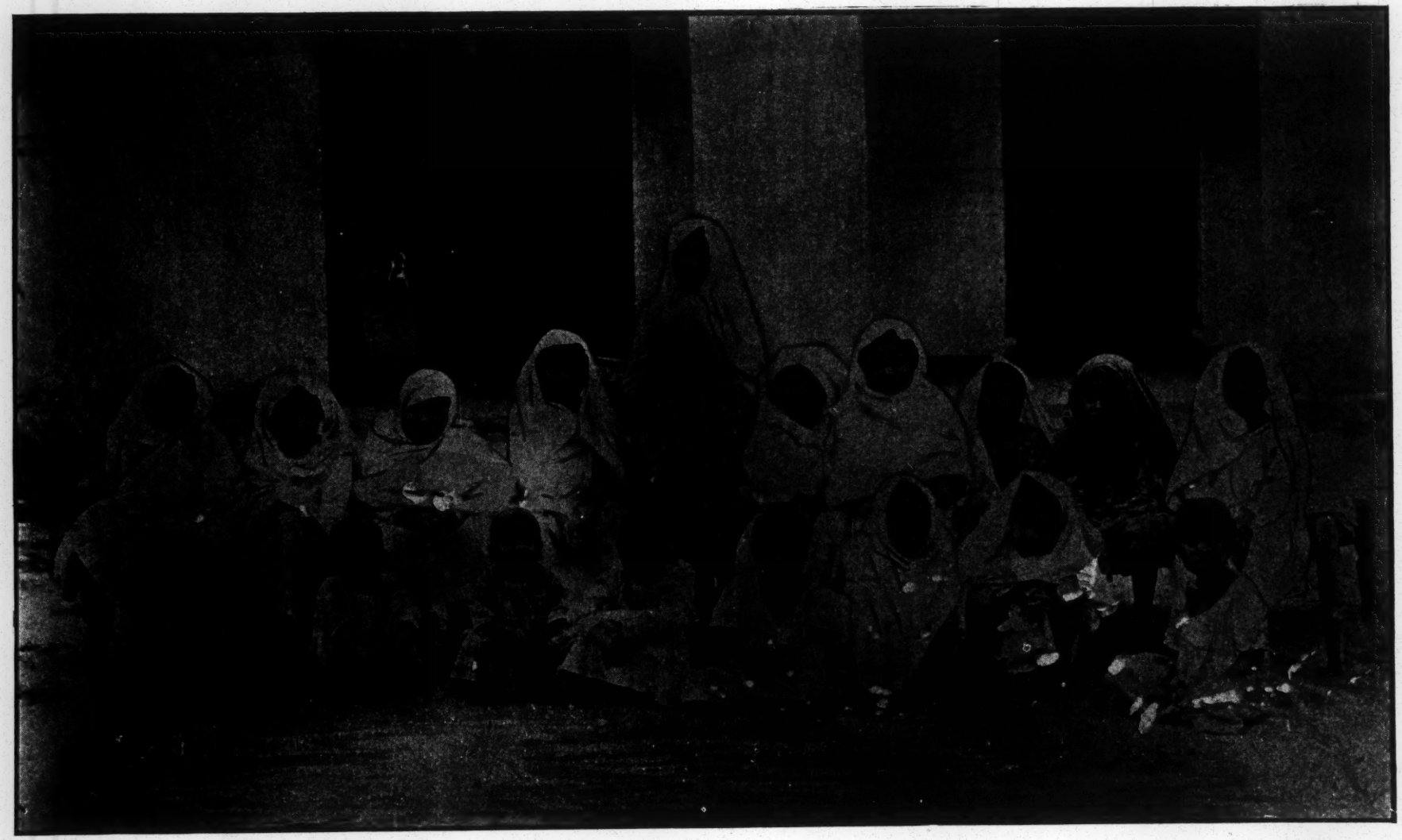
WHEREAS, we have learned that our sister, Mrs. Howie, of Seattle, has been removed from the bounds of our Presbytery, we desire to bear testimony to her work among us, to her kind manner and earnest Christian character,

Resolved, That we assure her that our sympathies aud prayers will attend her in her new home, wherever God in His providence may appoint it.

Resolved, That these resolutions be spread upon our minutes and a copy of the same be sent to Mrs. Howie by the secretary.

Our retiring President, Mrs. Kirkpatrick, has won the esteem of all for the harmony and love which prevailed throughout her administration of two years. The incoming officers are able and efficient and we are looking forward with hopefulness, though your western sisters have trials and difficulties to meet that are born of the "newness of things." Let us all be of good courage.

MARTHA E. WITHAM, Sec'y.



OUR FAMINE ORPHAN CHILDREN IN INDIA.